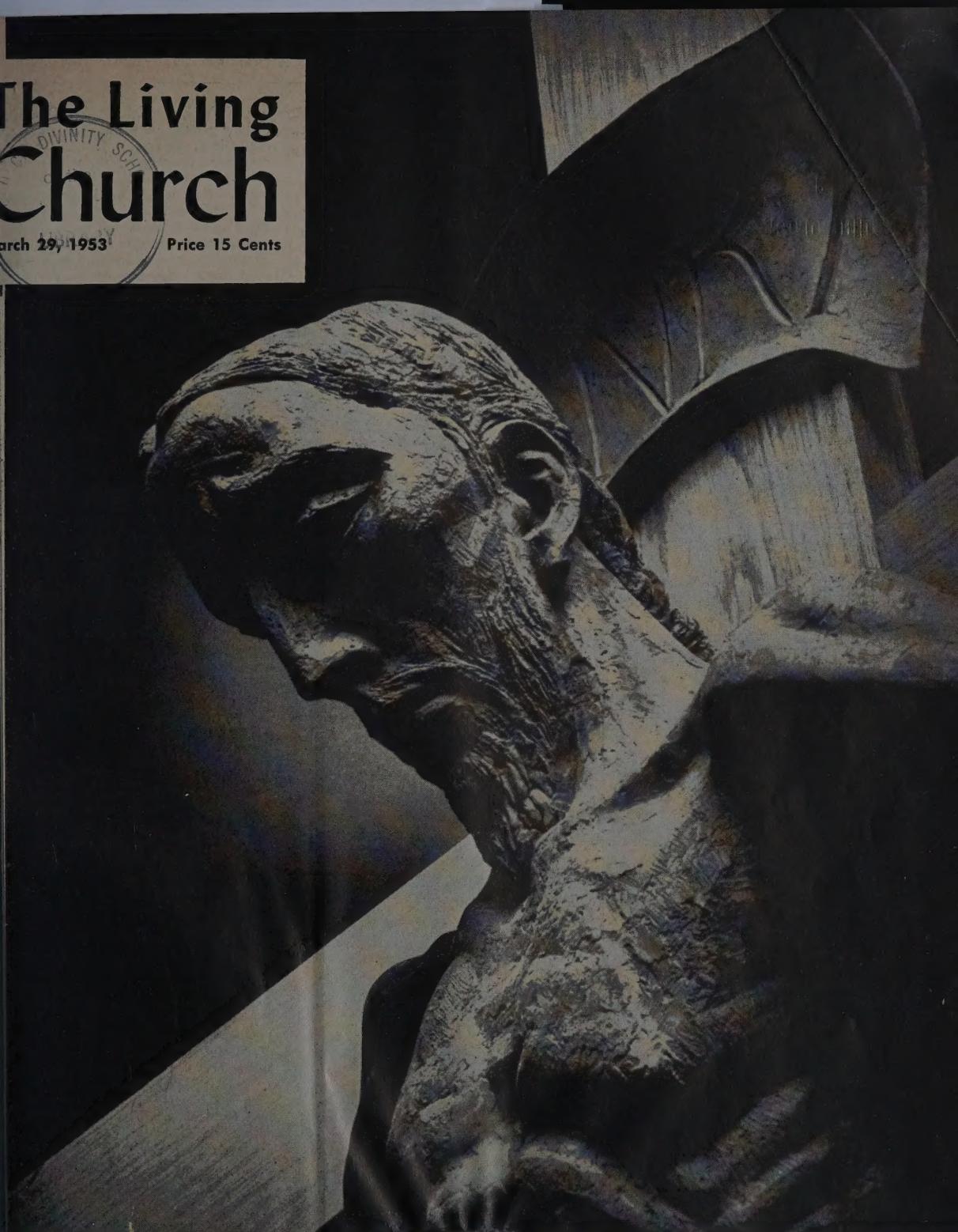


The Living Church

March 29, 1953

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WEEKLY RECORD OF THE NEWS, THE WORK,
the Thought of the Episcopal Church

UMLAUF CRUCIFIX: Love held Him there [see page 15].

P. 12: The Cross in Action

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The Church in the Country

AS a member of the National Advisory Committee on Town and Country Work, I wish to make the following reply to the Rev. R. B. Gribbon's several propositions [see page 7].

The Episcopal Church is fortunate in having not a few strong, intelligent, resourceful, loyal rural pastors like Archdeacon Gribbon. On the other hand our total ministry to small town and country, especially in the midwest and far west, produces all too small results. Urban-industrial and suburban challenges are equally important to those of the countryside but we have a long way to go to recover the ground lost in the past century to denominations more rural than we have been.

Adequate figures, compiled from central records, indicate that the Roanridge project has helped to give a large number of seminarians and others the feel and appreciation of rural life, its basic importance and its needs.

I am amazed that any one should suggest that surveys made by interdenominational specialists are adequate for our own Episcopal rural problems. The good archdeacon is looking through rosy-colored spectacles when he imagines that his own wide knowledge of secular agencies, like the Grange and the 4-H, is shared by many in our predominantly urban Church.

The archdeacon's propositions are another evidence of the diocesan provincial-

ism of the Episcopal Church. Roanridge to help get the rural challenge across diocesan lines, especially for the benefit of vast open-country areas, which have too little of the kind of successful rural work, with which he is acquainted.

What is invested in the Roanridge project is small compared with the nationwide rural projects of the Lutheran, Methodist, and Roman Churches. We need further development of the National Town-Country Church Institute to educate both the consciousness and the conscience of the Episcopal Church and her keenest young men, to carry "the fairest delivered" to the countryside.

(Rt. Rev.) SUMNER WALTERS,
Bishop of San Joaquin,
Stockton, Calif.

Sewanee

YOUR editorial [L. C., February 1] in response to the letter on Sewanee from Bishop Thomas is commendable, the contrast it offers to the previous irrational and unseemly outbursts from other pens and tongues. It is likewise gratifying that you now recognize that after all there is a problem inherent in the issue confronting the trustees of the University of the South. It appears, however, that you contradict yourself in trying to show that "Bishop Thomas errs in asserting that the relationships between races has no essential conflict with Christian *agape*."

As the bishop's letter contains no declaration as such, presumably you conclude (and let us assume correctly) that the assertion is implicit in the bishop's statement that "it is scarcely short of absurd to assert that either segregation or non-segregation is Christian or non-Christian itself"—but in the very next paragraph you agree that "practical problems have direct bearing upon the manner in which Christian principles are applied, and the time and place chosen for their application," and you "do not think that it was unchristian . . . in past years to refuse to invite a Negro into the uncomfortable situation that he would inevitably face . . ."

By these assertions, are you not agreeing with the bishop that neither segregation nor non-segregation "is Christian or non-Christian in itself?" And isn't your disagreement with the trustees confined to the mere question of whether the time has now arrived when, in the light of the "practical problems" involved, Negroes should be invited?

Thus it seems that you are disagreeing with the trustees upon only a question of fact (which perhaps the trustees are in a better position to determine) and that you are not disagreeing with the bishop at all.

QUINTARD JOYNER,

New York City.

CERTAINLY the newly appointed theological faculty at Sewanee are no "scabs." They are not guilty of taking other peoples' jobs unfairly, and the present faculty has not been on strike at any time. The new faculty has simply accepted some of the positions made vacant by the present faculty's voluntary resignation. Nevertheless, . . . the issue has been

at Sewanee. The decision of whether or not qualified Negro postulants will be admitted involves the Christian belief in the oneness of all men in Christ. . . . say the least, ambiguous positions indicate the importance of the question. "How will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." . . . the policy of segregation in a Christian school of theology is incompatible with Christian theology and morality, then may well be that a segregated seminary is more harm to the Church's witness than would no seminary at all. . . . The new men should have made their acceptance conditional on the trustees' regarding the objectionable action of last year. Their un-conditional acceptance is, effect, an invitation to the Trustees to continue the segregation policy.

(Rev.) MILTON CRUM, JR.,
Church of the Holy Communion,
Lindale, S. C.

Adversus Populum

RECENT news-photo in the New York *Herald-Tribune* reveals to us a startling array of dean and canons and others behind the high altar of the Cathedral of St. John the Divine, where we are told the practice has been instituted of celebrating the Eucharist facing the people. No longer is the priest at the altar to be leader of his people, facing God-ward with them, a fellow suppliant at the throne of grace. Instead he is to be in the center, holding the same position in which artists have always pictured Christ at the Last Supper.

The proponents of celebrating "adversus populum" call the Eucharist a "drama." By not much stretching of the imagination it might now be termed a "show" . . . Think what it would mean to a small parish church to have every visual expression of the priest thrust upon the congregation!

Restoring an ancient practice of the Church is given as the reason for the adoption of this fad, but we know that the Church in her wisdom born of experience abandoned the practice at an early date, instituted the one we know today of the Holy Mysteries celebrated by the priest facing eastward toward the risen Christ.

Our own English branch of the Church Catholic has no such tradition. . . . The older Book presupposes the priest facing the altar.

(Very Rev.) A. H. TONGUE, Dean,
Convocation of the Hudson,

Diocese of New York.

(Rev.) F. L. CARRUTHERS, Rector,
St. George's Parish,
Newburgh, N. Y.

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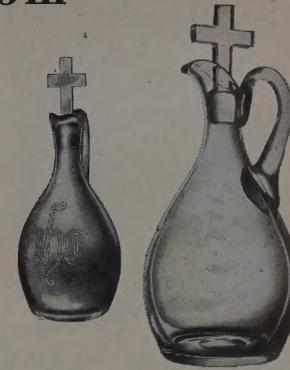
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Discussion is Guided Conversation

WE were sitting around the parish house waiting for someone, and talking—two teachers and I. The thought ran to our work with children, their interests, some things we had found to work, cases of special response, and our opinions. The new teacher finally asked me, "What do you think about it? You have been asking us a lot, but you haven't said what you think."

I was discovered for I had decided, early, that with just these two I had an opportunity for developing a profitable conversation which would be impossible in the more formal discussion of a larger group. I had really been drawing them out, though they were not aware of it, getting them started saying things they needed to say. Naturally I had said little about what I thought.

People have gone zany today over the magic word "discussion." "After the lecture we will have discussion," says the program chairman. Or, the outline says, "Have discussion on this." You would think that any group of people would talk up naturally and profitably just by being together, and "time for discussion" announced, like the gong which starts each boxing round.

It is true that groups must talk, and that the day of the lecturer is passing. But the experience of being in a group has a different effect on different people. This is especially true if it is a typical formal meeting with president and secretary at the head table, and the chairs in straight rows. Some will be "hopping up all the time," while others, with even more valuable ideas, will remain silent. The leader does not know the art of getting the shy ones to speak up, nor of welding the composite into a group mind and purpose. It is an art that can be learned.

With children, discussion is a prime form of self-expression, absolutely necessary to complete the teaching cycle. Yet many teachers do not know how to get it started. Today we realize that discussion is simply guided conversation, often of a highly developed kind. The class is a formal group, but it has the advantage of meeting frequently, of having friendships and relations established, and a leader who is trusted.

The skilled conversationalist, whether with adults or children, tries to draw

out the persons with whom he is talking. Some vivacious and eager people can talk readily and often charmingly. But they are not good conversationalists unless they can get the others to talk also. The ready talker (particularly if he has a large store of information and many interests of his own) may easily degenerate into the bore: he never gives you a chance to say what you think. Perhaps he doesn't care. Perhaps, also, just doesn't know how to ask the right questions to get you started.

In provoking conversation with children, a few points can easily be mastered. First, remember that the level of *opinion* and *familiar experience* is where you touch the minds of others. On most common topics everybody has formed some ideas, and will express them if given opportunity. Presented before the group these are tested, and found to have value or not. The ideas of others are heard and your own modified or confirmed.



Follow up each answer with that most devastating of all questions, "Why do you think so?"

Second, ask for reactions to the ideas presented in the lesson. This is still on the plane of opinion, but it forces the individual to face an idea and phrase it his own way. "What do you think you should have done?" "Helen, if you had been there, what would you have done?"

Third, "throw it across the table." That means simply get the pupils to discuss with each other. "John, how would you answer Jane's question? "How many of you disagree with Tom my? Give him your reasons."

To hear a good leader probe and start the minds of children helps any teacher. Teachers' meetings have been helped by listening to the Helen Parkhurst records giving conversations with children on topics in which they are interested. Miss Parkhurst's book, *Exploring the Child's World*, will be found immensely illuminating.

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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March

Palm Sunday.
Monday before Easter.
Tuesday before Easter.

April

Wednesday before Easter.

Maundy Thursday.

Good Friday.

Easter Even.

Easter Day.

Easter Monday.

Easter Tuesday.

Southern Brazil convocation, to 12th.

Eastern Oregon convocation, to 12th.

1st Sunday after Easter.

Nevada convocation.

Oregon convention, to 14th.

Georgia convention.

Sacramento convention, to 15th.

Liberia convocation.

Spokane convocation, to 19th.

2d Sunday after Easter.

Kansas convention, to 20th.

Salina convention, to 20th.

South Carolina convention, to 22d.

South Florida convention.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and mission district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

SORTS AND CONDITIONS

CONTROVERSY and religion go hand in hand. Not only has the Church been embroiled in controversy throughout its history (including the present), but Christ Himself was a vigorous and outspoken controversialist against the Jewish religious leaders of His day.

AS a Church magazine, The Living Church accepts its controversial responsibilities with gusto. Religion is not a matter of pallid academic discussions about abstract principles, but a matter of deep and violent emotions. Some of our Lord's language is almost too strong for our modern American taste — calling people whitewashed tombs, all rotteness within; or children of the devil; or thieves and robbers; or asking them how they expect to escape the damnation of hell.

RELIGIOUS DOGMA is not just an expression of opinion. It is a selection from a thousand beliefs, opinions, and conclusions of those few that are of earthshaking importance; an assertion that certain truths are not only true but vital to human welfare. That is the root difference between philosophy and religion. Philosophy discusses truth; religion proclaims it.

NEVERTHELESS, each year we try to get through Lent, and especially Passiontide, with a minimum of controversy. Editorials and articles are chosen with a conscious effort to adhere to the main lines of the Church's theological, moral, and devotional thinking in order to avoid arguments about the non-essentials. And we even do a little willful hoping that the news that we have to report will behave itself for 40 days. Sometimes such things can be "held off" for a while.

AS A RESULT of "holding off" Fr. Gribbon's criticisms of Roanridge, however, we trail ignominiously behind the rest of the Church press in presenting the pros and cons of this significant subject—and instead of reporting the story in Midlent, we find ourselves doing it in Holy Week!

IT JUST goes to show us that we can't direct the news any more than King Canute could direct the tide. Good or bad, the news belongs in this week's issue, not next week's. We congratulate the Witness for its effective piece of work on the Roanridge story.

FOR A balanced and wellgrounded evaluation of the merits of Roanridge, it seems to us that Bishop Welles' comments are very much to the point. While perfection may not have been achieved, we believe that the project is a worthwhile one and that the director, the Rev. Norman Foote, has what it takes to make any necessary improvements. We believe that criticisms will strengthen his work as long as they are not specifically designed to undermine the Church's confidence in the value of the main idea of Roanridge—to teach rural work to the oncoming generation of clergy in a rural setting.

WE ARE GLAD that in his letter published on page 6, Fr. Gribbon emphasizes his support for this position.

THIS Holy Week, our Lenten series on the face of Christ comes to a climax with two representations of the suffering Christ by modern artists. We have no fears about reader reaction to the one on the cover by Charles Umlauf; but we had enough doubts about the Rouault to decide against making it a cover picture. Even Rouault's friends have accused him of a too intense concentration on the agony of religion, almost to the exclusion of joy.

YET, if there is an absence in Rouault of the simple artistic pleasure of Botticelli's painting on last week's cover, where the artist lovingly traced each thorn into the skin of the forehead, perhaps there is really a greater tenderness and mercy in the simplified starkness of the modern French artist. The subject itself is a terrible one, and the superficially pleasing details, if you continue to look at the Botticelli picture, ultimately make it the more shocking of the two. Don't forget you are not supposed just to "like" a certain kind of artistic technique, but to see what the artist sees.

AND WHEN you really see the suffering Christ, it is only natural to wish that you didn't. Representations of the crucifixion did not become a subject of religious art until a civilization grew up which had never seen a man crucified.

"THE KINGDOM of heaven suffereth violence," said our Lord, "and the violent take it by force." The Revised Standard Version, in a marginal note, gives this mysterious saying a plainer meaning: "The Kingdom of heaven has been coming violently, and men of violence take it by force." This Gospel that He preached, and that we receive, is not a thing of sentiment, of pretty thoughts and sweet words. It breaks with violence through our pose of respectability and virtue, and those who embrace it with similar violence may be closer in spirit to Christ than the polite and well-mannered Christian.

MODERATION, toleration, broad-mindedness—these are virtues to the Christian as well as to the man who cannot make up his mind about anything. But they are virtues with a cost. When Peter struck off the ear of the High-Priest's servant and Christ stopped him with, "Suffer ye them thus far," He was exercising the Christian kind of toleration—the kind that leads to the Cross. He did not believe that there was anything to be said for his enemies' point of view, but rather that the only way to prove Himself right and them wrong was to love them to extremes.

IN THE SHADOW of the Cross, let us resolve to care to the uttermost about Christ and His redemptive work, to be dogmatic about our dogmas and controversial about our controversies. But let us remember that the intensity of our conviction must be matched by our respect for the rights and freedoms of those who are wrong. The objective of Christianity is not to defeat our opponents but to win them. Peter Day.

NEWS FRONTS

Western Michigan Elects

The Rev. Dudley B. McNeil, rector of St. James Church, Sault Ste. Marie, Mich., was elected bishop of Western Michigan on the second ballot on March 19th. Fr. McNeil accepted his election on March 20th, subject to consents.

Korea for Easter

Bishop Kennedy of Honolulu, who is visiting bishop to the Armed Forces in the Pacific Area, at the request of the National Council will spend two weeks with American forces in Korea during the Easter period.

No Good in Probe

President Eisenhower declared at his weekly press conference that he could see no possible good in an investigation of Communism in the churches. He said that because the church, with its teaching of the existence of an Almighty God, was the last institution that would be preaching or tolerating Communism, he could see no possible good to be accomplished by questioning the loyalty of American churches.

If there is any question of Communist ideology in the churches, he added, then the government had better go beyond investigating in its effort to combat the Communist disease.

Meanwhile, Representative Harold H. Velde [R., Ill.], who suggested the possibility of such a probe, said his mail showed overwhelming public support for it.

Kentucky to Elect

The diocese of Kentucky plans to elect a bishop at its diocesan convention, April 21st to 23d. The present diocesan, Bishop Clingman, is retiring. He is 70 years old.

Bishop Praises Roanridge

In a recent series of lectures at Bexley Hall, the divinity school of Kenyon College, Bishop Horstwick of Eau Claire praised highly the work now being done at Roanridge Farm, Parkville, Mo., training center for the Church's National Town and Country Church Institute [see column two and page seven].

The Bishop, who is chairman of the Institute's Advisory Committee, called the farm "a vital factor and force in the

Church" and said that it has a practical program whose purpose is to save men and missions. The Bishop feels the Roanridge training is especially valuable because it falls in categories in which the average seminary is necessarily deficient because of limited facilities. He also described the farm's plans for giving refresher courses to members of the clergy and for encouraging laymen to come and see what is being done.

Though the Episcopal Church is still largely urban, Bishop Horstwick said that town and country work is now a part of

On Roanridge

To the Editor of THE LIVING CHURCH:

I regret the publication of a part of my studies on the problem of the Church in the rural areas [page 8]. Not until I saw it in print did I realize the negative effect produced. The fault is mine.

This is not to continue a controversy but to say that I firmly believe that our Town and Country Institute and the Roanridge Foundation have an immense and fruitful part to play if they can bring the resources of our Church to bear upon the actual fields where the need is so great.

Even if the statistical results of the work were to date much larger than they appear, still I feel that much of the experiment is not broadly helpful because the Church has not the resources of men and money to reproduce the Roanridge work wherever the need exists. We must work much as in the past, single-handed and with small congregations.

We desire the most effective methods for these situations.

Faithfully yours,
(Rev.) R. B. GRIBBON.

its recognized total job. He said that he believes rural work requires a man who is at once pastor, priest, evangelist, teacher, and preacher. The man who enters this work will find it necessary to rethink his vocation to the ministry, and he will realize that he cannot indulge himself in temperament or tissue-paper feelings. And he will need a sense of humor. Such a man must remember, too, that a parish consists not only of the people on the Church records but of all citizens of the surrounding countryside. A priest, the bishop urged, must

look after needy souls no matter who or where they are.

The lectures by Bishop Horstwick were given under the auspices of the Town and Country Division of the Home Department of National Council and the Department of Rural Work at Bexley Hall.

CHURCH SCHOOLS

Morehouse to Publish Courses

An entirely new series of graded courses for use in Episcopal Sunday schools has been announced by Morehouse-Gorham Co. of New York. First courses in the series, to be entitled the Episcopal Church Fellowship Series, will be published in time for use this fall, according to Linden H. Morehouse, president of the company. He said:

"We feel that the need for a new series of lessons in the Episcopal Church is urgent. A whole generation of young people is growing up in the Church without the benefit of a balanced, Church-centered curriculum for the Sunday schools. However excellent may be materials promised for future use, it is essential that the present younger generation have lesson material that will teach them what the Episcopal Church is, and how to use its Christian year, its sacraments, and its Book of Common Prayer in their own lives.

"Many of our Church schools are using materials designed for other religious bodies. No matter how excellent these are from a pedagogical viewpoint, they cannot teach pupils to be well-informed, practising members of the Episcopal Church. That is the major objective of the Episcopal Church Fellowship Series."

Two courses, designated Course A (Kindergarten) and Course 5, will be published late this spring, according to the announcement. Thus they will be available in ample time for use in schools next fall. It is anticipated that additional courses will be published at the rate of two or more a year, until the series from Kindergarten through Course 9 are available. Other courses for senior high school, and an alternative kindergarten course, may be published later.

An illustrated brochure, describing the series and containing sample pages from the first two courses, will be mailed to the clergy and religious education leaders about May 1st, it was announced. Copies will also be made available to leaders of educational courses in Church summer schools on request.

The philosophy underlying the Epis-

al Church Fellowship Series is that Christian education is a process of character growth in Christ. To be complete, it should be nurtured within the fellowship of the Church. Thus the Church is the environment within which the curriculum is set, and the pupils are taught to make use of the Church's tools.

Christian living—the Bible, the sacraments,[¶] the Prayer Book and Hymnal, the apostolic ministry,[¶] and the fellowship with other Christians bound together and committed to Christ through baptism.

While the series is new, it nevertheless draws upon the experience of the past, and retains much that has already proved of great value in Church teaching. Thus many of the features of the Christian Nurture Series, which was for many years the standard curriculum of the Church, are incorporated, but in new settings and with greatly improved techniques. The newer findings of the Church, as embodied in the official Church's Teaching Series books, are also utilized, and parallel readings in these volumes are set forth for the teachers. The Episcopal Church Fellowship Series has been developed through years of research in teaching techniques, and is a product of many minds. All courses have been worked out in actual practice, through use in pilot schools and classes, and have been approved by eminent church scholars in the fields of theology, education, and practical teaching technique.

While fully graded, the courses are designed that they may be used in either large or small church schools, and by skilled or unskilled teachers. The basic material consists of a booklet, beautifully illustrated in colors, for the pupil, and a teacher's guide. This is all that is required; but for the school with greater resources supplementary material in the form of pictures, film strips and other aids, and additional handwork are recommended.

Courses for each year are divided into units of study, and activities are planned for each theme studied. Emphasis is placed on the building of a Christian vocabulary, through the use of familiar church terms. Parent cooperation is stressed; and teachings are related to the Christian year and to the worship of the church. The emphasis is placed throughout, not simply upon religious information, but upon developing intelligent, informed, practicing Prayer Book Christians.

Course A, scheduled for publication this spring, is entitled *Our Heavenly Father*. The pupil's book, which con-

tinues in: ¶The Episcopal Church recognizes, "as generally necessary to salvation," two sacraments only, namely, Baptism and the Supper of the Lord, but provides for the administration of five other rites commonly called sacraments—confirmation,

penance, orders, matrimony, and holy unction. ¶The apostolic ministry is the ministry of bishops, priests, and deacons—which order has been in the Church from the earliest times." Only bishops can transmit the power of orders.



ILLUSTRATION FROM COURSE A
The present younger generation needs lesson material.

tains 45 illustrations in full color and 28 in black-and-white, is designed to make a home reader, which the parent can use to reinforce the lessons in the church school. Frequent suggestions to the reader or parent accompany the stories, which are based upon the experiences of four and five-year-old children. A method of linking the school teaching with home instruction is provided through "something to take home" each week.

Course 5, *Living the Christian Year*, is designed to teach fifth and sixth graders the Church's seasons, observance of holy days, and Christian living within the framework of the Christian calendar. At the same time, the books of the Bible, including the Old Testament, Apocrypha, and New Testament are learned, and acquaintance with the Prayer Book and Hymnal is fostered. Two of the most popular teaching devices of the former Christian Nurture are used—the Chart of the Christian Year and the Bible Bookcase—but in a new and improved setting.

Scheduled for publication in 1954 are Course 1, on the Creed and Lord's Prayer, and Course 6, on Holy Communion and the Holy Scriptures. In 1955 there are to be published Course 2, on the Ten Commandments, and Course 7, on the Life of Christ; and in 1956, Course 3, on the Sacraments, and Course 8 on Human Relationships, Courses 4 (on the Church's Mission) and 9 (on

Church History) are planned for 1957.

In addition to the Episcopal Church Fellowship Series, Morehouse-Gorham Co. will continue to publish the popular Cloister and Pastoral series, and will continue and increase its line of work books, independent courses, and educational imports from Mowbrays and Faith Press in England.

RURAL WORK

Good or Bad?

The work being done by the Church's National Town-Country Church Institute at Roanridge Farm, Parkville, Mo., is "a step in the right direction," in the opinion of Bishop Welles of West Missouri, in whose diocese Roanridge is located. The bishop, commenting on the work after its effectiveness had been questioned by the Rev. Robert B. Gribbon, said:

"The Bishop of West Missouri . . . believes wholeheartedly in the need for improving the work of the Episcopal Church outside metropolitan centers (the diocese of West Missouri consists of 60 counties; in 35 of them our Church has no work). He believes that Roanridge is a step in the right direction, that it is still too new to have had adequate time and opportunity to achieve its tremendous goals. Only in this present year, for example, has its resident director been free to spend more than half his time planning for, and directing the work of, the Institute.

"The diocese of West Missouri con-

tributes \$1,000 a year to the work at Roanridge with no strings attached. The Bishop of West Missouri¹ in 1953 has encouraged all his seminarians to take the training course at Roanridge this summer, and all of them are planning to attend. He realizes that in this early stage of the development of Roanridge there are a number of criticisms which any informed and interested person could make." Bishop Welles has from time to time made a number of criticisms and suggestions to the director of Roanridge, the Rev. Norman L. Foote, and has found him sympathetic and eager to listen to, and to use, such ideas as were presented.

"The Bishop of West Missouri has complete confidence and trust in Director Foote's consecration and ability. No person in the Church could do a finer job than he. Now that he is free to give his full time to the job, there is every reason to expect that progress at the infant Roanridge will increase in quality, quantity and speed."

Defense of the effectiveness of the Town-Country Church Institute has also been offered in reply to Fr. Gribbon by Fr. Foote. Fr. Foote is director of the Institute, which is administered through the Church's Division of Town and Country as a part of the Church's program for training people in rural ministry and rural social work. Fr. Gribbon is now in charge of four mission centers in West Missouri, where Roanridge is located and was formerly archdeacon of the diocese of New Jersey.

Center for the Institute's work in Parkville is Roanridge Farm, which was given to the Church for that purpose by Churchman W. A. Cochel. The Division of Town and Country was established by National Council as a part of the Home Department in 1949. A Joint Commission on Rural Work had been created by the General Convention of 1928. The Commission was discontinued, at its own request, by the 1952 Convention, after describing, in its final report, the accomplishments in rural work during the past 25 years, and offering as one of its recommendations the expansion of the Roanridge Rural Training Center and its program [L. C., July 6, 1952].

Fr. Gribbon, in his statement on Roanridge [published in the *Witness*, March 12th] says:

"There is ample evidence to support the following propositions:

"(1) The work of the Division, whether at 'Roanridge' or elsewhere, has produced no new techniques or successful methods in winning converts and building up parishes.

"(2) At Roanridge itself, the work in the countryside, after about six years of well-started effort, has had a negligible effect in

Baptisms, Confirmations, and parish life. A struggling 'Union Chapel' [at Parkville, listed in 1953 *Episcopal Church Annual* as having five communicants] is still un-affiliated with our Church and only half a dozen or so have been confirmed in Roanridge itself.

"(3) This failure becomes more evident when it is compared with the unadvertised work which has gone on over the years such as the 'Pines' of New Jersey where one man and a woman worker on a budget around \$5,000 built up three mission stations and had constant Baptisms and Confirmations....

"(4) No evidence of the sending of substantial numbers of men trained at Roan-

ridge to a strong witness to the distinctive character and value of the Episcopal Church and the Book of Common Prayer...."

In replying to these criticisms, Fr. Foote said:

"The criticisms of the Rev. Robert Gribbon purport to be an attempt to reduce the budget of the Division of Town and Country by \$50,000 during the next three years. The increase in funds approved at General Convention for the three years 1953-55 was \$3,293 per annum....



MR. COCHEL (RIGHT) AND STUDENTS
A step in the right direction.

ridge into the rural field with marked effectiveness, has been produced....

"(5) The main need to revive, strengthen, and extend the work of the Episcopal Church in this difficult field has been avoided in favor of 'surveys,' studies of rural sociology, etc. These are unnecessary, for:

"(a) Excellent surveys of rural America and its religion have been available since at least 1920, and are still being brought out.

"(b) The social needs have been amply taken care of by: good roads, central schools, . . . the 4-H Clubs, Granges. . . .

"(6) The religious effort which has been made has been too much along the lines of interdenominationalism and community Church. . . . A Canterbury Club² in Park College . . . was not encouraged lest it favor too much of pushing our distinctiveness....

"Revision of the present methods is plainly indicated, with study of the really successful projects in many dioceses and the application of funds to productive enterprises which really tackle the problem.

"Above all, let every effort be directed

"Specifically the criticism is not even concerned with the overall educational program of the Institute but only with its local field program of church work with residents of Platte County, Mo. It should be noted at the outset that this field work now contributes approximately \$2,000 a year to the budget of the Institute and pays its share of the missionary quota as assigned by the diocese of West Missouri. This work cannot be considered a financial burden on either the Division of Town and Country or the National Council.

"Church work in Platte County, Mo., is being done by the Institute for two reasons:

"(1) To provide an opportunity for seminary students to have a contact with rural people in a rural church situation.

"(2) Because a need existed about unchurched people in Platte County for leadership and Christian fellowship. . . . The work was never established on the theory that it would provide some cure all for all the ills of the Church in rural America. . . .

TUNING IN: The Diocese of West Missouri was constituted in 1889. First known as West Missouri, it changed its name to Kansas City in 1895, only to change it back to West Missouri in 1913. Bishop Welles, its present diocesan, is its fourth. (From

1840-1889, entire state of Missouri comprised one diocese.) The Canterbury Club is a member group of the National Canterbury Association, a student organization of the Episcopal Church. Member groups undertake worship, study, service, etc.

In the past seven years the Institute report the following progress which leads us neither to a conclusion of outstanding success or failure.

(1) In Clay county a suburban mission, organized by the Institute and served by its staff . . . has become a self supporting par-

(2) In Platte County the Institute now rates three missions serving approximately 100 families whose former religious life limited to occasional services by travel-evangelists.

(3) Each summer vacation church schools in this area now attract about 200 children.

(4) Three church schools with an enrollment of 90 are in year round operation.

(5) The Book of Common Prayer is now norm of Worship in this field.

(6) Nine adults and two children were presented to the bishop for confirmation last year.

"Rarely has the Church reached out in all areas to work with people when we were not present at the outset at least a small nucleus of communicants. At

maybe all we can prove here is that the Church cannot reach out in this way. At present we are not ready to admit this situation which to us is a denial of the very nature of our Church.

"Two years ago, when our own buildings provided us with an unfinished chapel and some social facilities we undertook a regular program with [Park] College students. Our present work there consists of:

(1) Some participation in the organized program of the college through membership in the faculty of an Institute staff member. Our work is largely in the field of student counseling.

(2) Each Sunday we provide transportation and breakfast for any students who care to come to a 7:45 AM service of Holy Communion. During breakfast a discussion group is held. Each fall the Institute provides a dinner for the students at which time they decide on their own program during the coming year. Approximately half of the student group are Episcopalian. At the dinner meeting in 1952 the group discussed the possibility of formal organization as a Canterbury Club. The proposition was presented by Miss Joy ribbon, a daughter of the Rev. Robert ribbon and a student at Park College. After a free discussion the students voted 17 to 6 to remain in the present informal situation. The staff had no objection to the formation of a Canterbury Club and would be happy to have one if it is the desire of the students, themselves. It is to be noted that from this group four students have been confirmed and one is seriously considering ministry as a life's vocation.

We are criticized for too large an emphasis on rural sociology and survey. One

year last year was given to students on

Church in the rural community in which two hours were spent discussing survey methods. Actually the need for an understanding of the agencies that exist in Town and Country areas and the need for an understanding of the community in which the Church is located are essential.

"A recent survey of former students uncovers the fact that more than 50% of graduates from the summer training program are today in such ministries. It further discloses the fact that more than 90% feel the experience and training received here was a great value to their present ministry whether they are now serving in the small towns or large cities of America.

Conclusion

"We stand ready at any time to present the work of this Institution to any impartial body the Church may select for that examination. We have much to learn and are troubled daily by our own inadequacies. Each year we have endeavored to present our program in honesty to the National Advisory Committee of the Division of Town and Country for their consideration. This committee represents all eight provinces. These representatives have been honest and frank with us and have helped us to see more clearly our task. . . ."

FINANCE

Ten to Overpay Quotas

Ten dioceses and districts expect to overpay the quotas assigned to them by National Council [two more than the eight previously reported—L. C., March 15th]. They are: Virginia, Southern Ohio, Western Massachusetts, Delaware, East Carolina, Georgia, Tennessee, Western North Carolina, Ohio, and Alaska.

INTERCHURCH

By ELIZABETH McCACKEN

Segregation at Meetings

At the General Board of the National Council of Churches on March 10th and March 11th considerable debate was heard on two statements, which were finally adopted. The first of these had to do with the principle and practice of non-segregation at national and regional meetings of the board, or any of its units, and provided that meetings shall be held only where racial discrimination is not practiced, either in regard to housing and meals, places of assembly or in courteous behavior. It was granted that transportation was a more difficult matter, but that it might be met by the provision of private cars or chartered buses. [The second statement dealt with congressional investigation methods. See below.]

The speakers against the statement were, in the main, of the opinion that the problem could not be solved by such action as that suggested. One speaker said:

"This would lead to segregation—white segregation. It would segregate us in certain parts of the country."

Another, an officer of the Society for the Advancement of Science, as well as of the General Board, said:

"Our last meeting, which was from Christmas to New Year's last, met in St. Louis. We found, on arrival, that Negroes could not be admitted to hotels there. The hotel people voided the rule, for us, and they have not restored it."

The next speaker, a Negro, said:

"I see this as a very serious question. But we must face it, and face it now. I am not a Northern man; I was born in Mississippi, a fine State. I feel it, that organizations not of the Church are doing this thing *before* the Church."

Bishop Sterrett of Bethlehem said:

"I am going to vote for this. It is our problem, as much as it is that of the South. I hope the impression will prevail that it is not a sectional problem. It has been met with in places as different from the South as Detroit and Chicago. It is the problem of all of us."

The question was then called for. The vote, by a show of hands, was 58 to 2, one member abstaining from voting.

Investigation Methods

A statement regarding certain methods of Congressional committees investigating Communist activities in educational institutions was read and subjected to a lengthy process of editing by the members of NCC's General Board. The statement made it clear that the Board believed that the "control of educational institutions . . . is not a function of Congressional committees but is properly vested in boards of and trustees of education, elected for that purpose; and that these boards must exercise the responsibility of dealing with the occasional subservice within their institutions."

The statement declared that the "proper and essential function of congressional investigations must be preserved; and that it must be jealously guarded against abuse through methods that are now bringing it into disrepute."

The statement with a provision that the president of the N.C.C. appoint a Committee on the Maintenance of American Freedom, with instructions "to watch developments which threaten the freedom of any of our institutions, either through Communist infiltration or wrong methods of meeting that infiltration," was adopted by the Board by a vote of 69 to two.

NING IN: ¶Candidates for confirmation are presented to the bishop by, or on behalf of, the person who has instructed them, usually the parish priest. The bishop confirms them by laying on of hands and repetition of the appropriate prayer,



By the Rev. Chad Walsh

Professor of English and Poet in Residence, Beloit College

The revolt of college student against religion can be transformed into a revolt against irreligion. . .

Weekends with the Zetas, Days in Class

THE viewers-with-alarm who turn their microscopes on the American campus have a way of discovering a total rebellion. To read their reports, every freshman is in bloody revolt against God, the ten commandments, the constitution, and the American way of life.

From my own experience as a teacher, the reality is less dramatic and more subtle. The typical 17-year-old, when he sets foot on the sacred soil of Maplecrest College or Gargantua University, is not a born rebel. He is reasonably content with the universe,¹ perhaps too content. What rebellion one finds in his soul is of a limited kind. The family back home has grown too small and confining for him. He is looking for a new family, one more friendly to the needs and longings of the late teens. Once he discovers such a family, he is perfectly willing to learn its taboos and folkways, and abide by them. All this has a strong bearing on the student's religion — or lack of that — but more on that score later.

If the college is small enough it may be a friendly and satisfying family in itself. The students do things en masse: go to football games 90% strong, bellow out college songs whenever anyone suggests it, and speak the name of Maplecrest as small children murmur the word, Mama.

But most colleges and universities are too large for this. The school is an institution which impersonally mails out grades at the end of each semester or quarter, serves ultimatums from the offices of the deans, and collects tuition fees.

Cliques or sub-families naturally grow up. Some of them center around favorite

activities. The local actors have their own jargon and hang-outs; athletes gang together; intellectuals meet in small groups to converse about Kafka, Sartre, or whoever is the esoteric figure of the moment.

On most campuses, though, the really weighty subfamilies are the fraternities and sororities. Like the family back home, they are a bewildering mixture of good and bad. But that isn't the point. For many students they are the flaming center of loyalty. Long after Maplecrest College or Gargantua University has faded into a comfortably vague memory, you will find the old grads coming back to visit the Zeta Zeta Zetas (called the Zetas); frequently they set foot on no other part of the campus.

A NEW FAMILY

Where the old family leaves off, the new family takes over. One of its main missions is to guide and systematize the war of liberation against the home folks. For this purpose, it exercises a control that would have been intolerable at the hands of parents. This phenomenon is common to all revolutionary movements. The citizens of France clamored for the right to serve in Napoleon's well-disciplined army and carry forward the work of Revolution; the modern Communist, considering himself a rebel, submits to a discipline more rigid than that of the assembly line worker toiling for Chrysler or Ford.

The fraternity or sorority nurtures rebellion, freedom, and nonconformity of a strictly specified kind. The new member had once been told by Mother when to wear a necktie; now his fraternity brothers inform him when he must wear a tuxedo. (But the tuxedo is also

a symbol of the new freedom!) Man a girl who has resented her mother attempt to steer her toward "nice boys" meekly acquiesces when her sorority sisters indicate to her which fraternities are desirable sources for dates. But nonetheless, all this is growth in freedom. Discipline voluntarily accepted is not th

hered thing as discipline unwillingly is hered. One of the biggest advantages of fraternity is that it helps its members get into trouble and then helps them get out again. Coming home pie-eyed an sick is not a good thing of its own sake. But it can have good consequences if it leads a student to investigate his own soul for the first time. And if he is going to get into trouble, it is sensible to do under somewhat controlled conditions, so that the results will fall short of catastrophe.

Consider the case of a new fraternity man who tries to keep up with his brothers. They have had more basic training. About one in the morning he quietly passes out under a table at the Green Hutch. His companions contritely lead him into the car and drive back to the house, where they carefully tuck him into bed.

Perhaps he had always thought of himself as a self-possessed young man who has the situation under control morning, noon, and night. He knows better now. He has been taught by plain experience that his self-possession is a frail thing, at the mercy of a few slugs of alcohol. After the fourth drink he might deliver public orations in front

*Adapted from a chapter of the same title in *Campus Gods on Trial*, copyright 1953 by the Macmillan Company. The book will be published March 31.

TUNING IN: ¶The 10 Commandments are given in two principal forms. Most familiar is that of Exodus 20:2-17, but there is another in Deuteronomy 5:6-21, in which a different reason is given for the fourth commandment. They are

grouped in 10 so as to be more easily remembered, corresponding to the 10 fingers. ¶The universe, in a Christian context at least, includes everything that exists anywhere or under any form, other than God Himself.

the fraternity house or call up the man and tell him a dirty joke. Man, it seems, is a rational animal only under optimum conditions.

A hang-over makes a philosopher of man in still another way. It raises some of the right questions. If a beast takes possession during a bout with alcohol, what is normally in possession? Is it the mysterious "I" which now shines more brightly because it can be so easily eclipsed by a little strong drink? And what is pleasure and what is pain? Can you have life without the other? Can life be lived primarily for pleasure, or does every kind of pleasure have its own sort of hang-over? Is there a hierarchy or pyramid of pleasures? Is it possible that sinking quietly beneath the table is not at the apex of the pyramid?

Another lesson from the adventure is that man does not live alone. The freshman remembers vaguely, but with gratitude, that his brothers hustled him home into bed, to save him from the local police; they also dissuaded him from giving an oration in front of the fraternity house, or calling up the dean, though both seemed very good ideas at the time.

TIDAL PULL

In addition to alcohol, there is sex. It is the favorite topic at bull sessions, and a main plank of the new freedom. No matter how grim and vigilant the deans and house mothers may be, they do not have the final decision and control. They can't be everywhere at once, and on most campuses the supervision is more casual than at home.

Very few students go through four years without falling in love at least once, and sometimes repeatedly. They advance systematically, in conformity with local custom, through the graduated stages of going steady and necking and petting and pinning. At some point, usually an early one, they recognize the fire they are playing with. Shall they plunge in, or stand at the edge of the onflagration that warmly lures them onward?

To be in love and feel the tidal pull of sexual yearning is an object lesson, even more powerful than alcohol and hangovers, of the old platitude that no action of any importance concerns only one person. Sex involves a minimum of two, and at a slight remove, it touches a widening circle of parents, relatives, friends, and possibly lives not yet in the world.

Some obey the stop sign and some do not. The decision is not an easy one to make. No Moses has carved the laws of the new freedom on tablets of stone. Indeed, the gospel of liberty, as inculcated in the fraternities and sororities, turns

out to be stronger on the negative than the positive side. The one positive commandment is, "Whatever you do, don't be fool enough to get caught."

The campaign of liberation against Mother and Father is conducted with vigor and clarity of purpose, but no one is very sure how to use the resulting freedom. "Group opinion" is no guide when the chips are down. Everybody in the group is as confused as everybody else.

The greater the liberty achieved, the deeper the sense of uncertainty and confusion. "My friends go in circles," one student wrote. "They live mostly for the moment. They seldom dare to face the future without a grim outlook. They are afraid. They are afraid of life and death and illness and love and God and Christ."

To make the situation more difficult, the voices that issue from the classroom are confusing and contradictory. Take the relatively impersonal question of war—its origins and cure. In Economics II the student is told by Prof. Carwell, famous for his biting wit, that wars break out because people want to make money; two industrial nations tangle over the exploitable markets of the Balkans, Asia, or Africa. But in Political Science 3, Prof. Crumstark glares from behind his thick spectacles and mumbles that wars start because a politician gets himself in a tight spot, and wishes to divert public attention for his incompetence. This, too, is plausible, but then young Mr. Holmes (Sociology I) says that people are having too many babies, and wars¹ are a way of stealing enough farmland to feed the excess mouths. And Prof. Drillingham (Psychology I) simply states that the human animal has a built-in "aggressive drive," and there's nothing you can do about it.

So the class room merely adds its portion of confusion to the bewilderment already engendered by the new freedom. Ready-made answers are not to be had; or when they are offered, they conflict with rival ready-made answers.

TOWER OF BABEL

Now how does religion figure in the picture? Usually the student has been exposed to some sort of Christianity (commonly lukewarm² or chilly) back home. Therefore, as part of his quest for a newer and bigger and better family on the campus, he is likely to rebel mildly against his ancestral faith—just as he rebels (with greater vehemence frequently) against Father's political views and Mother's code of polite behavior. The resulting attitude fluctuates from indifference to definite distaste, and is likely to remain unchanged until the student

has been sufficiently bruised by personal experiences and intellectual dilemmas to ask some of the essential questions.

But the new freedom and the tower-of-Babel clamor of the classrooms—though at first glance hostile to the faith— are its long-range allies. Things sometimes have to get worse before they get better. A student is often unwilling—indeed, psychologically unable—to give any serious consideration to the childhood faith which he vaguely remembers until he has first exhausted the available alternatives, and found them flimsy. Then, very gradually, he discovers the succession of dead-end streets he has been exploring: grandiose theories that explain nothing in ultimate terms, personal crises without any definite theory of life to give guidance. The new freedom has insufficient guideposts and an uncertain destination; the philosophies expounded with whatever brilliance in most classrooms are partial things, half supplemented and half contradicted by other partial philosophies.

As this time of confusion reaches its climax—often about the junior year—the religious counsellor has his greatest opportunity. His success depends in large measure on the vividness of his own college memories and a continuous imaginative insight into what it means to be 19, frantically alive, and desperately confused. The more people the student can turn to, the better. No student pastor, no chaplain or professor of religion, can meet the needs of every single student. The person who can do it best is often the student's favorite professor, whom he already admires as a good teacher, scholar, and friend. This is why Dr. B. I. Bell is profoundly right in his insistence that campus religious work should be directed strongly toward the faculty. One well-informed and popular Christian professor can influence a whole generation of students; a popular agnostic can undo the painfully achieved results of the student pastor (who of necessity usually operates on the side).

One final thought. The initial revolt against religion can by skillful understanding be directed into a revolt against agnosticism. If the family back home, with its frequently conventional and pallid faith, seems dull and inadequate, so in time will also seem the half-truths of the typical classroom and the confusing liberties of the new freedom. A turning toward Christianity—real, full-bodied, adult level Christianity—is an insurrection against all shallow ways of life and spurious philosophies. The student pastor, chaplain, or Christian professor of biochemistry who feels this in his bones and passes along his conviction, will not lack for disciples.

TUNING IN: ¶A Biblical theory of war: "What causes wars, and what causes fighting among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you

fight and wage war" (James 4:1-2a, RSV). ¶Lukewarm as commonly applied to religious fervor, comes presumably, from the denunciation in Revelation 3:16: "So then because thou art lukewarm . . . I will spue thee out of my mouth."

It is because sinking humanity needs a lifeline with many knots that the Holy Communion[¶] is celebrated frequently, for the Holy Eucharist is nothing less than



The Cross in Action

By the Rev. Robert E. Merry

Church of the Nativity, Crafton, Pittsburgh, Pa.

EVERY priest is asked at some time or other why the Episcopal Church celebrates the Holy Communion so frequently. The question can be dismissed very briefly—by saying, for example, that the Prayer Book provides for a Eucharist every Sunday and Holy Day, as well as every day in Holy Week; but the clinching answer, as it came to me out of my experience as a parish priest, is so tied up, both with the Christian doctrine of man and with the whole meaning of the Gospel, that it can only be set forth at much greater length.

I was coming home one winter night from making calls in the country. The moon was almost full; snow covered the fields and hills and houses; the temperature was about 20 — and there was a squeaking sound as my boots pressed the snow. I had just come out of a grove of pines and cedars and, as I walked up a slight hill, there on the left spread out before me lay the village. I can remember stopping and resting my foot up against a rail fence, and drinking in the beauty of the scene: the silvery moonlight, the sparkling stars, the clean and fresh snow pure and white that night. There were also the houses of my people, with their lights still burning — though some of them were dim, for not all had electricity. And there was my church — its steeple reaching high into the sky, with its gold cross on the top, the tallest object on the horizon. I knew the people in those houses; I had visited them in joy and sorrow, standing beside their beds in sickness and holding

their hands as they entered the gates of everlasting life. I had tried to help them in their troubles; I knew them as only a priest can know his people—as one can know others only in a small town.

And that night, as I looked at their windows across the white fields, there was a profound impression that weighed itself on my heart. It was not the impression of the goodness of people—the kindness and neighborliness of those good folk, although there was much of that here. Whenever a man had death in the family, or a house or barn burned down, it was customary for a friend to pass the hat and set him on his feet again. It was as friendly a town as I have ever met; but this was not what went through my mind. What went through my mind was the realization of the awful handicaps under which these good people were living. I suddenly realized what the Church meant by the expression miserable sinners.

LEGACIES OF SIN

Here was a home in which lived a man who had inherited a fortune and was now gradually but surely drinking himself to death. He died years after I left, in the state insane hospital. In this house to the right was a man who had just been married for the fifth time—it was his new wife's second marriage, and the court had awarded her two children to her husband. Their wedding breakfast in Philadelphia was honored by the presence of two of his former wives. There lived a grandmother who had terrorized her daughter into an unfortunate

TUNING IN: ¶“The Order for The Administration of the Lord's Supper or Holy Communion” is the title the Prayer Book gives to the rite our Lord instituted “in the night in which he was betrayed.” But the Prayer Book (p. 574) also

calls the sacrament the Holy Eucharist—a term which is commonly used for the service as a whole, in which ‘thanksgiving’ (eucharistia) plays so prominent a part: “Let us give thanks unto our Lord God. It is meet and right so to do.”

marriage which had failed, and now she was making an irresponsible slave out of her grandson. Down the street by the river and out of my sight stood the small cottage of a poor man, who had a family of five wonderful girls, the oldest of whom was having a forbidden affair with this grandson. I was later to bury this girl who died from infection following an abortion. At the court trial which followed the doctor was acquitted because the girl's mother had requested the operation.

I could go on through every home in that town; sooner or later in the present or past or through some relative the awful power of human sin was evident. And as I turned away from that scene of God's pristine purity and holiness in nature I was heavy with the weight of the sin of man. And as I walked home I thought about my people whom God had entrusted to my care. I knew in my heart of hearts that they were no more sinful than other people—it was just that I knew more about them; for I knew that all men all over the country and the whole wide world itself were like them—neither better nor worse.

No, I could not bring myself to condemn them, but I couldn't help feeling sorry for them. Here they were, struggling against the tendencies in their own natures and temperaments, against their own problems that their sins or the sins of others had brought on them. People who had lived in those houses before them may have left legacies of property, or some wealth, but what about the legacies of sin? How many people were living in the fear of the hereditary effects of their sin and the sins of others?

And what was I doing about all this? I was preaching from the pulpit on Sunday mornings and urging my people to live better lives. I was trying to hold up the example of Christ, the divine Son of God, for them to follow. I was teaching the children the ten commandments, and the Sermon on the Mount, and I was beginning to grow impatient with them. There had been the usual first-nighters at my first sermon; but now most people stayed away from Church. When I asked one of them why he didn't come he replied, “Frankly, Padre, I don't come to Church because I am not the least bit interested in your opinions.” Clearly there was something wrong.

And then it came over me. Was I

a fool as to think that these people could follow Christ by themselves? They, with their backgrounds, the Gospel is a Gospel of despair if it was only advice. To tell my people to imitate the interior life of God was a counsel of despair. It was like tying a man's hands and feet and throwing him into a river and then telling him to swim. The paralyzing effects of sin had tied them like chains and they could not follow good advice, if it was what the Gospel was. To tell a man who is a slave to drink that he must follow Christ is hopeless. The whole point of the thing is that he cannot help himself; he is conditioned, we in psychological jargon, in such a way that he cannot help himself. The average youth can run a hundred yards in 5 seconds, some can do it in 10 or a little less; but to have a man stand in a pulpit every Sunday and talk about a good man who runs it regularly in five only make men mad.

IN A NUTSHELL

And as I unlocked my rectory door I was terribly sorry and hurt and upset about the whole thing. I remembered a beach in Hawaii where I loved to swim. At beaches there are protected by coral reefs which break the fury of the waves and keep sharks out, but this one had no reef. The 10- and 12-ft. waves came on that beach with a force that was terrifying.

There was an island a short way out called Rabbit Island, where some people had week-end camps, and there were ends that men had swum out to it from this beach. It was pretty hard to convince us swimmers of that, however, for the best among us could only make a hundred feet or so when strength would be spent and we would be tossed up on the beach exhausted by the waves. Here was God if we were on the island, urging people



to swim out to Him; and some, quite a few, would start out and be driven back, and pretty soon the beach was strewn with the exhausted bodies of people — good, strong people who had tried and failed. There it was in a nutshell; that is why they had given up the Gospel they knew it was hopeless. Life for man was trying to fight against hopeless odds. The fury of the waves of

NING IN: ¶Word Christ was originally a title rather than a proper name — "Jesus the Christ, the Messiah, the Anointed One." Thus, when our Lord was asked, "Art thou the Christ?" he meant "Are you the Messiah, the promised Deliverer, who

their own sinful natures won against them every time. And this is what the Psalmist meant when he said, "My misdeeds prevail against me" (Psalm 65:3).

And what about myself? I thought, as I got ready for bed. Am I any different? To be quite honest I knew my life to be one long bloody trail of unkept promises, abandoned hopes, and debased ideals. If I could add up the times God had opened the door and I'd turned away, the times He had beckoned to me and I'd refused to come, or called to me and I had pretended not to hear, was I in any different category from my people?

So as I got my Bible out for my bedtime prayers I was in a perilous state.

If enough requests are received, this article will be reprinted as a *Letter-fold Leaflet*: 10 cents a single copy, 8 cents each in quantities of 25 or more, 7 cents each for 100 or more, plus postage.

Sorry and upset and hurt about all of life, my work, my people, the universe, even God Himself. It seemed to me in that moment of despair that God was just a racketeer, who had sucked me into His game of kidding people into thinking that they could have eternal happiness and success and joy and all those things, and now I could see as clearly as two and two makes four that it could not be done, at least certainly not that way. And all other pulpits which sounded out the call to God's life on Sunday morning were in the racket.

They all called men to do what was plainly impossible and took good solid cash for the lies they told. They were all charlatans, quacks, false prophets — or was I wrong? Then the issue was clear: either I must get out of the racket and see that it was exposed and suppressed, or else there was a deeper meaning to the Gospel than this. I can't remember what passages of the Bible I read, but it was mostly in St. Paul's epistles that I got the answer. I remember reading, "Then if we have hope in Christ in this life only, we are of all men most miserable" (I Corinthians 15:19).

And then my seminary teaching came back to me as never before, that God in Christ had acted to give us power to do, with Him, what He never intended we should try to do by ourselves. God in Christ cared not how great man's sin was but threw a line out to him, from the island, so to speak.

The Gospel is not good advice, it is the good news that God has sent a rescuer to drowning man. And then this truth seemed to pop from every page of

the New Testament and the Prayer Book. Man cannot save himself — no matter how expert his advice or how well-intentioned — only God can save him through the grace of our Lord Jesus Christ. The Bridge between the precepts of God and the practices of men was Jesus Christ,¶ crucified, risen, glorified and ever present with His Church. The pristine purity and beauty of that winter night was not necessarily marred forever by the sinfulness of men like me; there stood the Church of Christ. To put it in a formula that we can remember easily — the only way from the practices of men to the precepts of God is in prayer through Jesus Christ our Lord.¶

Precepts—Practices—Prayer through Christ. There it was as plain as could be on the end of almost every prayer in our Prayer Book, and I had been missing the point all along. Salvation through Christ — there it was — for He is the Saviour of men. His name shall be called Jesus, for He shall save His people from their sins. There it was in the birth story — as early as that. So that was the answer.

But clearly something must be done; it is one thing to see the answer to the problem and another to work it out. I must preach the forgiveness of Christ — the unsearchable riches of His mercy, far more abundant than we ever can desire or deserve, and I must preach also the sinfulness of human nature so we'll not try to conquer it by ourselves — that I now knew to be impossible.

But there was one thing I must do most of all, and that was make available the grace of Christ. Available under conditions that will help people come to Him prepared to receive Him and to win with Him the battle He alone can win. I must have many Communion services and teach preparation for them by confession and prayer and fasting and resting well the night before. People don't need to be told they are not as good as they ought to be, as most of my sermons had told them; that is the one thing they know best. People need to be told that they can only win salvation by working and waiting for the Grace of Christ.

KNOTS ON THE ROPE

This means Sunday observance as a rigid duty; not that we can browbeat God into giving us anything, but because His grace comes to us in time and we live in time, because we are creatures of time. There are knots so to speak, on the rope of rescue, and we have to hold onto those knots; they have been set at average distances so that average men can be saved. Public worship of God every Sunday, monthly Communion or weekly dur-

ing shall redeem Israel?" ¶Phrase through Jesus Christ our Lord, which concludes most liturgical prayers, implies that, in a most real sense, Jesus prays in us and we in Him, since we are joined to Him in Baptism as members of His Body.

Cultural Encounter

ing Lent — these are some of the knots on this rope. It hurts us to think that we may be only average, but we have to act that way to be safe. The guard rail at the brink of Grand Canyon is set back three feet or so because for average people that is safe; for some it could be closer, and for a few you wouldn't need a rail at all. But the margin of safety we must all abide by is three feet.

So it is with Sunday worship and Lenten discipline. The grace of Christ alone can save us, but we must be ready for its reception. That is why I like the early morning hours: it takes discipline — not to get up in the morning, but to go to bed at night, so we will be fresh for the morning and for our Lord's coming. It takes discipline to come to Church on a week-day; it is inconvenient, but we inconvenience ourselves for our work, and our pleasures.

I once talked to a man who gladly got up at 4 AM and went to the airport to meet a friend. Everyone who reads this would do the same if that person were important enough in our lives. This man excused it by saying, "He is the regional manager of our company, you know." Do I need to say that Christ is more than the regional manager of our company?

John Bunyan wrote a best-seller which has been known as *Pilgrim's Progress*, but the subtitle of that book is "Grace Abounding for the Chief of Sinners." The grace is there, but it is the Church's job to make it available in the most tangible and real way possible. And that is why so many communion services are held at such unusual times. The bridge between the holiness of the most holy God (symbolized by the untouched natural beauty of that winter night in the country) and the ordinary, common everyday sinfulness of human nature (symbolized by those homes so beautiful on the outside but inwardly filled with all manner of sin, as was my own life) is the grace of Jesus Christ. And this grace comes to us especially through the Holy Communion. This was where I came in: I was ordained to celebrate these Holy Mysteries. I was a priest: my job was to offer sacrifice — the sacrifice of the Cross, for sinful men.

Perhaps in God's good time if I did my part, some of my people could be saved. Maybe even I could be saved. I went to sleep that night peacefully, but it took years, many of them, to analyze and understand what happened to me then.

I hope my story will help to answer the question I am so glad to have people ask me, "Why do you celebrate the Holy Communion Service so often and teach so much about it?" The answer, you see, is that the Holy Communion is the Cross in action, and the Cross means Christ, and Christ is God saving me from my sins, the sins of all mankind and from myself.

WHAT happens when "cultural radiation" takes place is set forth with penetrating analysis in Arnold Toynbee's latest work, *The World and the West*, just published (Oxford University Press. Pp. vi, '99. \$2).

The book, which deals with material that will be covered on a much larger scale in the forthcoming completion of Dr. Toynbee's *The Study of History*, consists of six short but meaty chapters. The first four treat of the reaction of Russia, Islam, India, and the Far East to the cultural invasion of the West. The fifth is entitled "The Psychology of Encounters," while in the sixth Dr. Toynbee examines Graeco-Roman civilization for the light it may throw upon our own future.

Perhaps the most thought-provoking chapter in this thought-provoking book is the fifth, in which Dr. Toynbee formulates a law of cultural encounter. Briefly this may be summarized thus: (1) a culture is an interrelated whole, and no part may be taken into a foreign milieu without the other features eventually being drawn in (thus, for example, Islam intended at first simply to adopt Western military methods; it ended by adopting Western culture lock, stock and barrel—including the Latin alphabet!); (2) the elements of a culture that penetrates most easily into a foreign environment are those of least value to the culture — the more materialistic elements. Not only are these the easiest to introduce, but they penetrate farther and faster; (3) yet these superficial elements, divorced from their stabler components, can set up a virus infection in the body politic fraught with the most disastrous consequences not only for the milieu absorbing them but for the whole world (cf. the rapid rise of Japanese militarism).

In the last chapter Dr. Toynbee delineates the parallels, as he sees them, between the Graeco-Roman world and our present day Western civilization, and leaves the reader with a question that can best be given in the author's own words:

"After the Greeks and Romans had conquered the world by force of arms, the world took its conquerors captive by converting them to new religions which addressed their message to all human souls without discriminating between rulers and subjects or between Greeks, Orientals, and barbarians.

"Is something like this historic denouement of the Graeco-Roman story going to be written into the unfinished history of the world's encounter with the West? We

cannot say, since we cannot foretell the future. We can only see that something which has actually happened once, in another episode of history, must at least one of the possibilities that lie ahead us" (p. 99).

The publication of this book just before Holy Week is opportune, for while it is hardly a "Holy Week Book" it does raise questions that Churchmen might well ponder as they contemplate the Lamb of God that taketh away the sins of the world. . . . Was America perhaps, the unconscious, but real, aggressor in World War II with the Japanese . . . back in 1853, when Commodore Perry opened up the ports of Japan to Western trade?

In Brief

THE AMERICAN CHURCH OF THE PROTESTANT HERITAGE. Edited by Vergilius Ferm. Philosophical Library. Pp. 481. \$6.

This symposium consists of 21 chapters on the characteristic features of as many Christian bodies, each written by a contributor with inside knowledge "either by way of long and sustained membership or by special studies, or by both."

The chapter on the Episcopal Church by Dr. Walter Stowe, is an unusual combination of compactness and readability — e.g., "Freedom of the Church of England from papal control was attained under Henry VIII, maintained under Edward VI, lost under Mary, and finally regained under Elizabeth."

THE HISTORY OF THE CORONATION. By Lawrence E. Tanner. British Book Centre. Pp. 96. \$4.50.

The author of this book, who is "Keeper of the Muniments and Library, Westminster Abbey," should know whereof he speaks.

The book, that covers the setting, history, ritual, dignitaries — even the music — of British coronations, contains many bits of interesting information. For example, Queen Elizabeth I's coronation was the last performed according to the Latin rite, though some English was introduced into the service, and the Queen retired behind the reredos to avoid witnessing the elevation of the Host; at the coronation of the Roman Catholic James II the Eucharist was omitted; and at Queen Victoria's coronation (unrehearsed) nobody seemed to know what to do next!

The many excellent illustrations, the enclosed facsimile of the London *Sun* of June 28, 1838, reporting Queen Victoria's coronation, and the bright red cover combine to make this a book of unusual interest — and at a bargain price.

This week two modern artists continue THE LIVING CHURCH Lenten series of faces of Christ, which has previously included such old masters as Rembrandt, Rubens, El Greco, Botticelli, and Giotto.

CHRIST AT THE COLUMN

(Etching, this page)

Georges Rouault
(French, born 1871)

GEORGES ROUAULT firmly believes that the artist's function is not to please or entertain, but state his vision of life, be it ever so horrifying, with absolute truthfulness. In works of stirring emotional power he has consistently challenged the evils of a civilization torn by wars and dominated by hate and selfishness. His etchings and paintings are a modern parallel to Micah's prophetic words: "The godly man is perished from the earth, and there none upright among men, they all lie in wait for blood. . . . The Prince and the judge ask for a bribe, and the great man utters the evil desires of his soul. . . ." Like Micah, Rouault reminds us that God requires man to do justice, and to love kindness, and he, too, finds his only hope in the Lord: "I will wait for the God of my salvation."

Such is the message of the great series of etchings entitled "Miserere" which Rouault developed in many years of patient effort. Their recent publication (on reduced scale) by the Museum of Modern Art in New York offers inspiration for truly soul-searching Lenten meditations. One of the most deeply moving of the 58 plates is the "Christ at the column" which the artist designated with a tragic note from Pascal: "Jesus will be in anguish until the end of the world."

It is a design of tremendous force of expression. The harshly constricting lines of Jesus' body, made even more poignant by the somber verticals of the column to which He is bound, the sharp contrasts of light and dark areas, and the weary fall of His head, speak louder than words of the crushing agony of His soul. For is He not despised and rejected by men, oppressed and afflicted? Yet He remains silent, "like a lamb that led to the slaughter," and His uplifted arms will for ever bear the sins of the world.

Day after day we crucify Him anew, refusing the salvation He offers. When shall we be ready at last to confess: "Mea culpa, mea maxima culpa . . . By my fault, by my most grievous fault?"



ROUAULT ETCHING
"Jesus will be in anguish until the end of the world."

CHRIST ON THE CROSS

(cover picture)

Charles Umlauf
(American, born 1911)

CHARLES UMLAUF'S great cast aluminum figure of "Christ on the Cross" was placed over the doorway of St. Mark's Roman Catholic Church of Burlington, Vt., in 1951. It emphasizes the dignity and worshipful spirit of the entire building, a beautiful example of functional design in church architecture. The artist was born in South Haven, Mich., studied in Chicago, and is now teaching sculpture at the University of Texas. In recent years he has devoted his energies increasingly to great religious subjects: the Madonna and Child, the Pieta, the Crucifixus, St. Francis of Assisi.

The "Christ on the Cross" continues the tradition of the mystic Crucifix of the Middle Ages, but does not imitate

them. The creative mind, today as of old, advances into the unknown areas of experience, or searches the hidden depths of the familiar. An artist of Charles Umlauf's craftsmanship and sincerity deserves our respect and admiration when he opens new insights into the meaning of the Cross.

For the tragic lines of Christ's features reveal a deeper heroism beyond that of patient, steadfast suffering in obedience to the will of God. This Christ knows what our time had to discover again in the fires of Lidice and Oradour, in gas chambers and concentration camps: the ultimate reality of evil in the heart of men. Even His boundless love could not overcome it. Yet the firmly set outlines of His face do not break down in the hour of defeat. He has one more gift to give: this last, this fullest sacrifice. In the words of St. Catherine of Siena: "For nails were not enough to hold God-and-Man nailed and fastened on the Cross, had not love held Him there."

Mary's Motherhood

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home" (St. John 19:26-27).

When Dom Gregory Dix was last in America, in 1951, though painfully ill at Passiontide with the malady that caused his death a little over a year later, he nevertheless preached the Three Hours on Good Friday at the Church of the Resurrection, New York City. The addresses that he then gave have since been published under the title Power of God (Morehouse-Gorham Co. Pp. 96. \$1.75). With permission of the publishers the third of these, "Mary's Motherhood," is here reprinted as an editorial for Holy Week.

THE MYSTERIOUS darkness has fallen over Calvary. The mockeries and hootings have been silenced by fear. The people and their rulers have fallen back and begun to go home to prepare for the Passover Supper. There is no sport in mocking when one cannot see, even for those who hate. The soldiers still keep their grim death-watch 'round the hillock, but there is a clear space now 'round the crosses on its top. And the little group of four: Mary, the Mother of Sorrows; her sister, the wife of Cleopas; Mary Magdalene, out of whom He had cast seven devils; and John the Beloved. Those are always the types that collect around the Cross: the utterly innocent, the entirely penitent, the humanly kind (the wife of Cleopas would busy herself with His burial), and St. John (for priesthood). Twelve Apostles the Church had, of the Lord's own choice. And of the Church's first twelve princes, one betrayed and one denied and ten forsook and fled. Only one dared to come creeping back in the darkness, because he loved Jesus specially. We priests have always to remember these facts when we think of the priesthood of Christ clothed upon us poor sinful men. The road to the foot of the Cross for any of us is not an official one. It is through a *personal* love of the Personal Lord who has been crucified for *me*.

We must not think of the Cross as being very tall, raising the Body of the Saviour on high; eight or nine feet was the usual height. His face was not much more than a foot or so above theirs as they peered up at Him in the darkness; and His hanging head enabled Him to look straight into their eyes.

Mary of Nazareth and Bethlehem, Mary of Golgotha, Mary of the Upper Room at Pentecost, has a unique place in the Religion of the Gospel. It is

one which it is easy to distort, to exaggerate, to sentimentalize, to misunderstand. Good Friday is no day for controversial talk. So let us stick close to what the Scriptures and sound theology say concerning her place in our Religion. If we do that, it is impossible to miss the unique significance of Mary in God's mighty act of salvation.

"God is a Spirit and they that worship Him must worship Him in spirit and in truth." Jesus from all eternity was the Everlasting Word in glory, but to *save* He becomes the Way, the Truth, and the Life—for men. For that, the Word must be made Flesh. The Flesh and Blood of Jesus is the *place* and *thing* where God has acted for the rescue of the world, and that Flesh was taken of her most pure body, and that

PATTERN OF IMPENITENCE

NONE can make me believe that I
Should hang as thief while others live.
(What says this "prophet" by my side?
"Father, forgive.") Forgive?

I forgive not. Hate is my chief
Sword against hate that crucifies.
(What says he to this other thief?
"Today . . . in Paradise.")

Paradise! How can such a "King,"
Who failed in this world, grant another?
He cannot even save Himself.
("My son, behold thy mother.")

No mother is here for me, nor friend.
Fool, that I let myself be taken . . .
And He, too—bound and led away . . .
(My God . . . hast Thou forsaken?".)

I cannot pray; God I forsook;
And love . . . May this cold crowd be cursed.
Who followed this Man was deceived.
(Hear Him; "I thirst . . . I thirst.")

I also thirst, but for revenge;
For I've no "sins" to be confessed
But choose to die with a rebel heart.
(Now "Consummatum est.")

Finished? Yes, our three lives alike,
But each for a different end:
For pride — for love — and one for faith.
(My spirit I commend . . .

Father, to Thee.") My spirit goes
Unbowed; His Voice I will not hear,
But die impenitent as I lived
In arrogance — and fear.

LOUISA BOYD GILE.

Food drawn from her immaculate heart. God is Love, and God could do nothing by violence because He is Love. For the word to be made flesh, God had entered the world by the free consent of the woman. That is the glory of Blessed Mary, for which all generations are to call her blessed, that she alone among created beings ever gave to God something which was not His by right—creaturehood. And now the Body born of her womb at Bethlehem hangs upon the Cross before her eyes. She had known it long before. The Epistle to the Hebrews tells us that God Himself "When He bringeth His beloved into the world . . . saith, 'Sacrifice and burnt offerings for sin thou wouldest not, but a body has been prepared for me. Lo, I come to do thy will, O God!'" That is what He has come into the world to do: to suffer in the body which she gave, to shed the Blood which is hers. From the very beginning God's Holy Spirit had associated her with Him in this. When He is presented in the Temple as official recognition as a child of Israel, the Holy Ghost placed upon the prophetic lips of the aged Simeon the warning to her of the price

of her greatest of all human dignities: "Yea, and a sword shall pierce thine own heart also." Hers was the heart that all these years had kept all things concerning Jesus and pondered them. And she had accepted the heart-piercing sorrow as simply and meekly as she had accepted the sublime dignity of Mother of the only begotten Son of God: "Behold, the handmaid of the Lord" — surely, these are the most august words ever to pass a woman's lips. And now, with St. John, she stands by the Cross of Jesus. The whole Gospel story shows that she stands there by right.

JESUS, says St. Paul, is the Second Adam, the Father and Head of a restored and renewed humanity. In Him, in a mystery, are contained all who are His. In His unswerving obedience, in the unswerving obedience of God's only begotten Son, they will be blessed as all Adam's posterity were cursed in the disobedience of Adam. And as Eve was the instrument of Adam's fall, though the sin was his, so there stands a second woman beside the Tree of Life, as He, the Second Adam, fulfills to the uttermost all the Law of God, though the victory is His.

From the beginning, in the very morning of the world, it had been foretold that the seed of woman should bruise the serpent's head. It is Jesus Himself who from the Cross now proclaims His Mother the Second Eve, standing beside the second Adam—the Mother of all living. "Woman behold thy son," and He gives her His one remaining Disciple, His own friend. And to the Disciple, because he is His Disciple, He gives His own Mother to be a mother to him.

That Motherhood is fulfilled more widely at Pentecost, when the Mystical Body of Christ, the Church, is born as the Spirit of God descends, with the pomp of fire and storm, to recreate the new Humanity with the breath of God, in the image and likeness of Him who is the brightness of His glory and the express image of His Person. "And," says St. Luke of that first Whitsunday, "Mary the Mother of Jesus" was there. She, who at Nazareth had known the overshadowing of the uncreated Love of God for God in God, is the Mother of the Mystical Body of her Son and of all its members—whether they know it or not. "Those who are called according to the purpose of God," says St. Paul, "He foreknows and predestines to be conformed to the image of His Son, that He might be the firstborn among many brethren." Jesus is always the Son of Mary, whether in His Flesh, or in His Church, or in the Most Holy Sacrament of the Altar. You cannot be conformed to the image of Jesus, the Son of God and Son of Mary, unless you too become the child of God and in some sense the child of Mary. It is Jesus Himself from the Cross who gives you to her to be her child, His own Mother to you to be your mother, with that sublime generosity with which He gives Himself. "Lady, behold thy Son! — Son, behold thy mother!"

FOR HOLY SILENCE

*(For sins of speech I would repent;
With acts of silence keep this Lent.)*

LORD, may Thy silence reach
Into my heart to teach
My lips a holier speech
Than they have known.

Grant a persistent will
To practice and fulfil
The divine command: "Be still —
Thy God to know."

For divinely I would use
That gift I now abuse;
Let Love restrain — refuse
My trivial talk.

Thou who in silence hung,
Discipline, cleanse my tongue
Of the wordiness that clung,
And clogged its praise.

Let spacious silence bring
Thy slightest whispering
Within my soul to sing
Its secret song.

My stillness entering Thine
As one would seek a shrine,
May then partake Thy wine
Of quietness. . . .

*(The sin of speech I will repent
By an act of silence kept this Lent.)*

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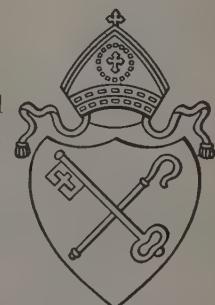
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DIOCESAN

MASSACHUSETTS — Pussy Willow Sunday, an annual event in St. Paul's Cathedral, Boston, fell upon February 22d this year, and, as usual, a hundred small tots from the Winthrop, Mass., parish, brought some 1,500 silvery pussy



RNS.

WINTHROP COMMUNICANT
Shoots from Alaska.

willow branches to the morning service. The Rev. R. M. Harper of St. John's, Winthrop, announced to interested inquirers that some of the pussy willows were of Alaskan origin, having been grown in Winthrop from shoots sent from the Mission at Fort Yukon, Alaska, when there was an exchange of pussy willow courtesies two years ago.

The Church in Winthrop has long had personal interest in Alaska, because one of its members, Anna Silberberg Files, wife of the Rev. Wilfred C. Files, worked with her husband at the Fort Yukon Mission until recently, when they returned to be in Concord, N. H., where Mr. Files is assistant at St. Paul's.

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The Living Churc

DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Reginald E. Charles, Priest

The Rev. Reginald Ernest Charles, for 16 years rector of St. John's Church, Ithaca, N. Y., died March 12th in Ithaca after an illness of several months. He was 64 years old.

During his years in the diocese of Central New York the Rev. Mr. Charles had served as a member of the standing committee since 1945 and acted as its secretary. Since 1940 he was one of the examining chaplains of the diocese and, from 1941 to 1948, chairman of the committee on constitution and canons.

The Rev. Mr. Charles came to St. John's, Ithaca, from the Church of the Epiphany in Detroit, Mich. Previously he had served other churches in the diocese of Michigan.

The Rev. Mr. Charles was born in Brantford, Ontario, in 1889 and received his preliminary education in the Collegiate Institute of that city. He was graduated with the degree of Bachelor of Arts from the University of Western Ontario, in 1915. After further study in Huron College, he received the degree of Master of Sacred Theology from Seabury-Western Theological Seminary in 1929. He was ordained deacon in 1915 and to the priesthood one year later. In 1917 he married Luella Waddle who survives him with one daughter.

John K. Shryock, Priest

The Rev. John K. Shryock, rector of the Church of Grace and the Incarnation, Philadelphia, died in that city February 5th, in Episcopal Hospital of which he had been a member of the board of managers. He was 62.

After ordination, Dr. Shryock was associated with St. Paul's School, Anking, China, from 1916 to 1926, first as chaplain and then headmaster. Among books he wrote are *The Temples of Anking*, *The State Cult of Confucius*, *Desire and the Universe*, and *The Study of Human Abilities*.

Upon his return from China, Dr. Shryock was assistant at the Church of the Saviour, Philadelphia, for a year, and then, from 1928 to 1942 was rector of Grace Church, Philadelphia, after which he became rector of Grace and Incarnation. From 1942 to 1947 he was dean of the convocation of North Philadelphia.

Helen Halstead Porkess

Helen Halstead Porkess, wife of the Rev. William Porkess, died on March 7th. Dr. Porkess is acting rector of St. Mary's Church, Brooklyn, N. Y. They had been married for 46 years.

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NOTICES

DIED

PORKESS, HELEN HALSTEAD—Devoted and much beloved wife of the Rev. William Porkess, D.D., Acting Rector of St. Mary's Church, Brooklyn, N. Y., died on March 7th, 1953. Her death was caused by an accident, happening on Thursday morning, March 5th, at the Hotel Statler, New York. She and her husband had just entertained friends for breakfast. While going through the revolving doors of the side entrance she was trapped, and then thrown heavily to the floor. The shock was so great as to bring about a severe heart attack, and she "Passed On" in St. Luke's Hospital, New York, on Saturday afternoon, March 7th.

The Funeral Service was held on Tuesday afternoon, March 10th, in the Chapel of St. Boniface, of the Cathedral of St. John the Divine, at which the Rt. Rev. Horace W. B. Donegan, S.T.D., Bishop of New York officiated.

Forty-six years covered their married life. It was indeed a beautiful journey along the pathway of Christian companionship.

This woman personified definitely, but unassumingly, certain traits that say much more than language can adequately express. Frankness and sincerity stood out conspicuously. Also a simple, but strong faith in her Lord and Master as a personal Saviour. Again, kindnesses to the many, who needed a friendly touch. Still further, magnanimity to the poor, to an amazing degree. And, lastly, idealism in giving—she never waited to be asked—she really sought to use her money as a trust from God. Loyalty to regular worship, particularly her Communions, was ever in evidence. What astounding courage she displayed when faced, over the years, with such physical suffering! Such are some of the traits of this lovely, and at the same time, perfectly human woman.

In the fly leaf of a specially bound Prayer Book, received from her husband as a birthday gift, in 1935, she had written the following lines:

"I needs go home by the way of the Cross,
There's no other way but this;
I shall ne'er get sight
If the Gates of Light,
Of the way of the Cross,
I miss."

May her soul rest in peace and light perpetual shine upon her.

CLASSIFIED

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CHANGES

Appointments Accepted

The Rev. Harold D. Avery, formerly curate of Trinity Church, Watertown, N. Y., is now curate of St. Thomas' Church, Rochester, N. Y. Address: 109 Bobrich Dr., Rochester 10.

The Rev. Alanson Brown, formerly missionary at Guadalajara, Jalisco, Mex., is now assistant rector of St. Luke's Church, 104 Clarendon St., San Antonio, Tex. Address: 229 Normandy St., San Antonio 9.

The Rev. Charles T. Chambers, Jr., formerly in charge of St. Mark's Church, Hope, Ark., and St. James', Magnolia, with residence in Hope, is now rector of St. James', Magnolia, in charge of St. Mark's, Hope, and St. Michael's, Arkadelphia. Address: Box 498, Magnolia.

The Rev. William J. Dougherty, formerly assistant of the Warren County Missions, in the diocese of Newark, with address in Belvidere, N. J., will on April 15th become vicar of St. Peter's Church, Washington, N. J.

The Rev. Lee L. Greene, rector of St. Luke's Church, Gladstone, N. J., was installed on March 8th as canon of Trinity Cathedral, Trenton. He and Canon George A. Robertson (who was installed in February) have served the diocese in many fields; Canon Greene was chairman of the committee which studied and evaluated the missions of the diocese.

The Rev. Chester C. Hand, Jr., who formerly served St. Paul's Church, Brookings, S. Dak., is now serving St. Paul's Church, Rahway, N. J. Address: 150 Elm Ave.

The Rev. Roderick J. Hobart, formerly rector of the Church of the Holy Apostles, Barnwell, S. C., and Christ Church, Denmark, is now executive secretary for the diocese of South Carolina. The convention of the diocese created this position last spring. The Rev. Mr. Hobart will be financial and business secretary of the diocese and business manager of Camp St. Christopher; he will promote diocesan missionary work, and supply Sunday services for vacant parishes and missions.

The Rev. Paul H. Kratzig, formerly rector of St. Andrew's Church, Hill Village, Va., will on April 10th become rector of Trinity Church, Victoria, Tex. Address: 202 North Ave. D.

The Rev. A. B. Lauenborg, formerly rector of Grace Church, Ocala, Fla., is now in charge of St. Stephen's Church, Jacksonville, Fla. Address: 4608 Kerle St., Jacksonville 5.

The Rev. William G. Love, formerly in charge of St. Thomas' Church, Tupper Lake, N. Y., is now curate of St. Augustine's Chapel of Trinity Parish, New York. Address: 292 Henry St., New York 2.

The Rev. Marc A. Nocerino, formerly rector of St. Matthew's Church, Goffstown, N. H., and chaplain to the Veterans' Administration Hospital at Manchester, N. H., is now rector of Port Tobacco Parish, Christ Church, La Plata, Md.

The Rev. Kenneth R. Robinson, formerly director of Bement Center, diocesan camp, conference, and retreat center in the diocese of Western Massachusetts, and vicar of Christ Church, Rockchale, Mass., is now rector of Grace Church, Long Hill, Conn. Address: 5958 Main St., Trumbull, Conn.

The Rev. Albin Richey, formerly chaplain of the Alcoholic Rehabilitation Center, Butner, N. C., is now rector of St. Stephen's Church, Oxford, N. C.

The Rev. Donald A. Stivers, formerly curate of St. Thomas' Church, Rochester, is now rector of All Saints' Church, Rochester. Address: 3351 St. Paul Blvd., Rochester 17.

The Rev. Walter Williams, formerly executive secretary of the Leadership Training Division of the National Council's Department of Christian Education, will become rector of St. Mark's Church, 2314 Bancroft Way, Berkeley, Calif., on May 1st.

Resignations

The Rev. Elmer A. Keiser has relinquished the charge of St. John's Church, Marietta, Pa., to devote full time to the Parish of St. Luke's, Mount Joy. Address as before: 211 S. Market St., Mount Joy, Pa.

The Rev. Richard O. Petersen, formerly rector of St. Peter's Church, Tecumseh, Mich., has resigned. Address: 2868 Wooster Rd., Richy River 16, Cleveland.

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THE LIVING CHURCH

CHANGES

Ordinations

Priests

Arkansas: The Rev. John deLancey Allaire was ordained priest on March 6th by Bishop Mitchell of Arkansas at Christ Church, Rock, Ark., where the ordinand is assistant-preacher, the Rev. Charles E. Karsten, the dead father; preacher, the ordinand's father—the Rev. Dr. M. B. Stewart, formerly professor of dogmatic theology at General Theological Seminary, now resident in Sewanee, Tenn. Rev. Mr. Karsten is the seventh member of three generations of the family to enter the ministry. One brother, the Rev. Charles E. Karsten, Jr., is curate of Trinity Church, New Haven, Conn.; another brother, Beverly, is a student at the Philadelphia Divinity School.

California: The Rev. Roland Thorwaldsen was ordained priest on February 28th by Bishop Suffragan Bishop of California, at Grace Cathedral, San Francisco. Presenter, the Rev. Rodenmayer; preacher, the Rev. F. K. Nil, Jr. To be vicar of St. Cuthbert's Mission, Oakland, Calif. Address: 7932 Mountain

New Hampshire: The Rev. John Palmer Brown ordained priest on March 7th by Bishop of New Hampshire, at Grace Church, Newark, the ordinand is curate. Presenter, the Rev. Brown; preacher, the Rev. Paul Moore, Jr.

Mississippi: The Rev. Hikaru Yanagihara, chaplain to Bishop of New York and son of the Bishop of Naka, was ordained priest on February 27th at St. John's Episcopal Church, Naka, Japan. Presenter, the Rev. T. Y. Nakamura; preacher, Dean Lawrence Rose. Address: 1047 Amsterdam Ave., New York

Illinois: The Rev. James Edward Tripp was ordained priest on March 3d by Bishop Essex of St. Peter's Church, Canton, Ill., where the ordinand will be vicar. He will also be vicar of James', Lewistown. Presented by Dean Bubb and the Rev. G. E. Gillett; preacher, G. T. Lawton.

South Florida: The Rev. George McNeill Ray ordained priest on February 28th by Bishop of South Florida at the Cathedral Church of St. Luke, Orlando, where the ordinand is

curate. Presenter, the Rev. G. P. Reeves; preacher, Dean O. R. Littleford. Address: 100 Liberty St., Orlando.

Tennessee: The Rev. Sylvester Wesley Toal was ordained priest on March 7th by Bishop Barth, Coadjutor of Tennessee, at St. Paul's Church, Chattanooga, Tenn. Presenter, the Rev. John

Presenter, the Rev. P. S. Harris; preacher, the Bishop. To be in charge of St. Thomas' Church, Holton, Kans., and Grace Church, Wetmore. Address: Box 68, Holton.

Liberia: Brother Sydney James Atkinson, OHC, was ordained deacon at St. Thomas' Church, Monrovia, by Bishop Harris of Liberia on February 14th. Presenter, the Rev. R. A. Gill, OHC; preacher, the Rev. Joseph Parsell, OHC, Prior, Holy Cross Mission.

The ordinand and Fr. Gill recently returned to Liberia by way of England and Sierra Leone. They were met by Dr. W. B. Rogers Beasley of St. Joseph's Hospital and by Fr. Parsell at the airport at Robertsfield, taken to Monrovia for the ordination, and then driven "up country" in the mission jeep. The journey took two days and came to 400 miles, although the mission is about 200 air miles directly north of Monrovia.

Laymen

Mr. Fred C. Utt has been made senior warden emeritus of Christ Cathedral Parish, Salina, Kans., after 38 years of service that included work as vestryman, warden, chapter secretary, and a member of the board of trustees of St. John's Military School.

Other Appointments

The Very Rev. J. Brooke Mosley, dean of the Cathedral Church of St. John, Wilmington, Del., is now president of the Wilmington Council of Churches.

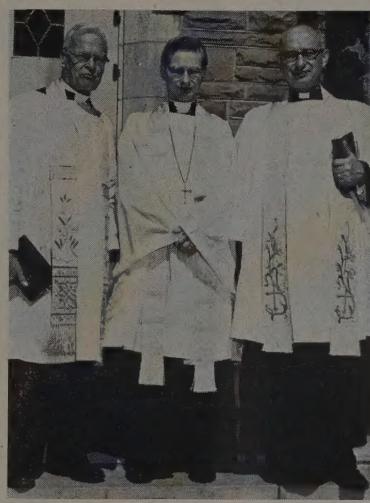
Living Church Correspondents

The Rev. H. Harrison Hadley, of St. Thomas' Church, Hamilton, N.Y., is the new correspondent for the diocese of Central New York. Address: 14 Madison St., Hamilton.

Mr. Frederick Sontag, 4 Green Acres Drive, Verona, N.J., is correctly known as a "roving correspondent" or general writer for The Living Church.

Miss Gertrude Orr, 1702 Rhode Island Ave., N.W., Washington 6, is now correspondent for diocese of Washington.

The Rev. Sydney James Atkinson, OHC, Holy Cross Mission, Kailahun, Sierra Leone, West Africa, is correspondent for the Liberia Hinterland.



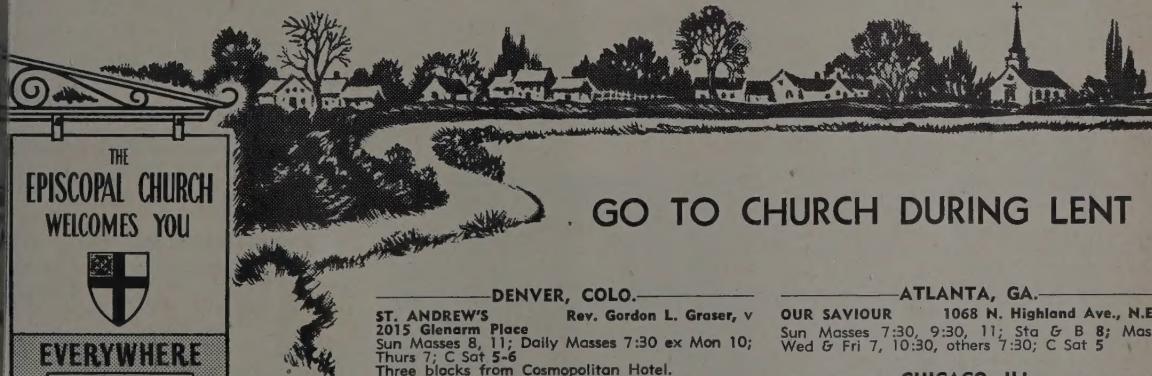
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Vander Horst: preacher, the Rev. G. A. Fox. To continue his studies at Sewanee. Address: 203 N. Elk Ave., Fayetteville, Tenn.

Deacons

Kansas: Samuel Stevenson Elliston was ordained deacon on March 12th by Bishop Fenner of Kansas at Trinity Church, Atchison, Kans.



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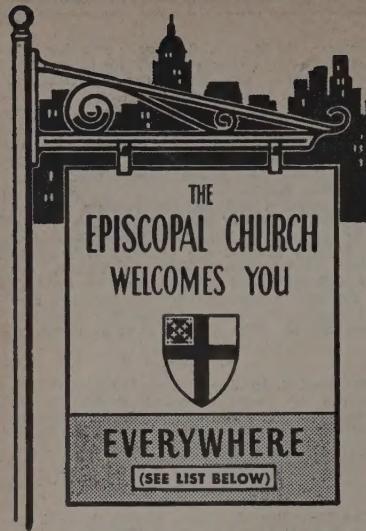
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(Continued on page 24)

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



(Continued from page 23)

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CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Add & Ch S 11,
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed Open daily 8-4

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r.
Park Avenue and 51st Street
8 & 9:30 HC; 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

GO TO CHURCH DURING LENT

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r.; Rev. F. V. Wood, c.
Sun Masses: 8, 9:15; (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; (1 Thurs;
12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r.

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
1:30; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 G by
appt

CHAPEL OF THE INTERCESSION Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed
Vicar's Evening 8:10; C Sat 4-5 G by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



ST. MICHAEL AND ALL ANGELS' CHURCH
BALTIMORE, MD.

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r.
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNally, D.D., dean; Com
Leslie D. Hallett; Canon Mitchell Heddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45; Ev & B
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Conn
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, r.; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Comm
fast), 9 Sch of Religion and Nursery, 11 Nuns
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Dell
MP 8:45, EP 5:30; C Sat 8-9 by appt

UTICA, N. Y.

GRACE Downton
Rev. S. P. Gosek, r.; Rev. R. L. Somers; Rev. H. J.
Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preach
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r.
Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r.; Rev. Paul K. Kintzing, Jr.
Sun: Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11
Cho Ev 4; Daily: Mat 7:30, Hr 7:45, Men, Wom
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12,
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 11
& by appt

READING, PA.

ST. MARY'S Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thun
& HD HC; Lenten Services: Thurs EP 7:30
Palm Sun: HC 8, 11; Good Friday 12-3

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r.; Rev. Peter Chase, c.
Sun HC 8, Family Service 9:15, MP 11; HC Tues 8
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne,
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r.
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 5-6